

بسم الله الرحمن الرحيم

الحمد لله الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله ،  
: صلى الله عليه وعلى آله وأصحابه أجمعين. أما بعد

فَإِنْ تَنَزَّعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result."<sup>1</sup>

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ  
قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

"It was narrated from Tamim Ad-Dâri that the Prophet ﷺ said: "Religion is sincerity."  
We said: "To whom?" He said: "To Allāh, to His Book, to His Messenger, and to the A'imma of the Muslims and their common folk."<sup>2</sup>

**Molvi Muhammad Yasir Sahib,**

I would like to introduce myself as Umar Farooq Abul Al Bayhaqi; I am a student of Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah). We are upon the Madhab of the Ahlul-Hadith and our aim is to spread the methodology of the Salafi Da'wah far and wide. We believe that any form of Da'wah must begin with rectifying the

---

<sup>1</sup> Surat An-Nisā' 04, Ayaah No: 59

<sup>2</sup> Sahih Muslim, The Book of Faith, Chapter 23: Clarifying that the Religion is Sincerity, Hadeeth No 196,197,198

Tawheed of the masses before addressing other matters of the Deen like Imam Shah Ismail Dehlawi (d.1831 E) famously known as ‘Shaheed’ did.

This includes and not limited to removing all forms of misconceptions that may lead to deviation of the correct creed. With this in mind, I would like to bring your attention to the following issue. It has been brought to our attention that you have recently released a video clip on YouTube (28th February 2016) challenging the Salafiyyoon again. During this challenge, you specifically mentioned our Sheikh’s name.

It should be noted that our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah) is ready to debate with you if the conditions of debating are fulfilled from your side, ethics and manners adhered to, and the objectives are clearly laid out without any ambiguity.

Further to the above, Molvi Sahib, your first proposed challenge was met with a response by Sheikh Abdur Rahman Hassan (Hafidhahullah) in the form of a refutation. As it stands, you have not responded adequately to this refutation and consequently our Sheikh Zulfiker (Hafidhahullah) has taken the view that there is no benefit in accepting your challenge at this current moment.

If you cannot respond to Sheikh Abdur-Rahman Hasan (Hafidhahullah) who met with our sheikh, recently in Madinah at his house and informed him that he was refuting you. We do not see any change of circumstances until you respond to your own challenge by refuting Sheikh Abdur Rahman Hasan (Hafidhahullah).

Your students should not absorb your burden rather this should be addressed by yourself. Molvi Sahib we firmly believe this is your responsibility to respond to Sheikh Abdur Rahman Hassan (Hafidhahullah). If you recall, your challenge was presented publicly and Sheikh Abdur Rahman Hassan (Hafidhahullah) accepted this by responding in the same format i.e. via public mediums. For your information,

please see below the subsequent response that is on YouTube presented by Sheikh Abdur Rahman Hassan (Hafidhahullah):

**TITLE: RESPONSE TO THE MISTAKES OF HANAFI FIQH CHANNEL || PART 1 || RIGHT THROUGH TO || PART 12 ||**

Once it has been agreed that you have responded to the refutation then we will discuss the conditions going forward, the debate will be in the Arabic language without reading from any papers but speaking Arabic promptly face to face.

This will be followed by an English debate just as you requested before rather than debating in Arabic. Both formats will take place live. We will not compromise our terms and conditions. In light of this, the subject of debate will be **'The Creed of the Elders and Ulema of Deoband.'**

I would like to point out that in correspondence between two parties, it is critical that **GOOD MANNERS** are exercised where both sides show **RESPECT** without making unacceptable and derogatory remarks.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ " إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا "

Narrated `Abdullah bin `Amr (Radi Allāhu `Anhu) :

The Prophet (ﷺ) was neither a Fahish nor a Mutafahhish (never used bad language). He used to say, **"The best amongst you are those who have the best manners and character."**<sup>3</sup>

Last time around two years ago, when there was some form of indirect dialogue between yourself and our Sheikh (Hafidhahullah)) to debate. Your student who took

---

<sup>3</sup> Sahih Al-Bukhari, Book of Virtues and Merits of the Prophet (ﷺ), and his Companions, Chapter 23: The Description of the Prophet (ﷺ), Ḥadīth No: 3559,3759,6029,6035

an intermediate role between yourself and our brother Abu Maymoonah who was speaking on behalf of our Sheikh (Hafidhahullah); your student was ill-mannered and mocked our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah).

Abu Maymoonah based upon this (your student) owes us an apology the way he spoke by calling our Sheikh (Hafidhahullah), **Mr**, with the apparent intention of making degrading remarks on our Sheikh (Hafidhahullah) making him sound like he is some guy from the street and has not studied the Deen. Whereas you called him **“Shaykh Zulfiker”** which was the opposite. We hold you responsible for this and until this is not cleared. We will not move on until we get a satisfactory response from yourself of why he did this and what have you done about it.

In addition, he had inappropriately labelled our Sheikh (Hafidhahullah) associates as **“Cheerleaders”** and used words such as **'Barbaric'**. This complaint is for you to deal with and this issue does not occur in our dealings again, these things requested are standard procedures for having a debate, respectfully and professionally.

It is evident that the manners of the Salafee brother, Abu Maymoonah was far better than that of your student, I am sure you will agree that this is in no way to conduct oneself. To supplement our statements, we will attach screen-shots of the conversation that clearly demonstrate the deplorable behaviour stated above. It will be evidently apparent how your student oppressed our brother in an arrogant manner.

With regards to previous history between you and our Sheikh (Hafidhahullah), then your student was only contacted when it was brought to our Sheikh's (Hafidhahullah) attention that you wanted to debate, hence he accepted your invitation two years ago. In response you said you accepted the challenge proving that “you are not scared of our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah) and this is how the dialogue started.

In addition you said **“it is not your habit going around throwing challenges at people”** we will In Sha Allāh attach and send you a screenshot of your own statement on this.

So then, why did you call upon our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah)? When you haven't answered a single response of Sheikh Abdur Rahman's (Hafidhahullah) responses?

As you are throwing challenges and mentioned our Sheikh (Hafidhahullah) and then called us '**cronies**', again you yourself displaying a behaviour that is not acceptable and sad to see that a person who claims to be from the people of knowledge displaying such a behaviour and using such language. Then we really have no case against your student, if his teacher uses '**pseudo-Salafis**', '**cronies**', then what about his students? We can detect the influence where it is stemming from. If you want to see how great manners are manifested then refer to our Imam of the Ahlul-Ḥadīth of this era, **Imam Abdur-Rahman bin Yahya al-Mualamee al-Yamaanee (d.1386 E)** how he refuted your Imam, al-Ustaaz Zahid al-Kawtharee and the manners he adopted when having a dialogue with him.

Our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah) is tremendously busy these days. As he is part of numerous projects and presently one of them is refuting all the books of Molvi Abu Bakr Ghazipuri. Most of his books have now been refuted with the Mercy of Allāh Subḥānahū Wa-Ta'ālā. In addition most of the refutations of Master Ameen Okarvi are also complete. We ask Allāh Subḥānahū WA-Ta'ālā the Most High (Separated from his creation in a manner that befits his majesty) to make it easy for them to be published.

Concerning our history, the Ahlul Ḥadīth and the Deobandis, then our Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah) has published his book in Urdu, known as 'A few historical facts of the Indian subcontinent' here is the link

[HTTP://MARKAZSUNNAHLEICESTER.COM/?P=1669](http://markazsunnahleicester.com/?P=1669)

May be you should respond to this book as well? As we, the students of Sheikh Hafidh Zulfiker Ibrahim Memon (Hafidhahullah) In Sha Allāh will wait for your response on this book.

Our Sheikh (Hafidhahullah) is fully aware of those who attack the Ahlul Ḥadīth as he always says:

The Deobandis in the UK and South Africa rely upon

**1. Molvi Abu Bakr Ghazipuri (d. 2012 E) and his team**

**2. Master Amin Safdar Okarvi**

To refute the Ahlul-Ḥadīth In addition, the Hanafi Fiqh Channel mainly rely on two books:

**1. Atharus-Sunan of Maulana Muhammad bin Ali an-Nimawi**

**2. Ilaus-Sunan of Maulana Zafar Ahmed Thanwi**

Our Sheikh (Hafidhahullah) is surprised that you call Sheikhul-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d.728 AH) Hafidh Ibn Taymiyyah and attack his Aqeedah. And your whole Da'wah is based on attacking Sheikhul-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d.728 AH).

We would like to know if you deem him to be misguided like Ustaaz Zahid al-Kawtharee who made Takfeer upon him and declared him to be a Kaafir. Whereas Allāmah Šhiblī No'mānī (d.1914 E) declared him to be a '**Mujadid**' and so did Allāmah Abul Hasan Ali Hasani Nadwi (d.1999 E) both writing books on him and praising him.

One of the Hanafi Scholar Mulla 'Ali Qari (d.1014 AH) states about Sheikhul-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d.728 AH):

After quoting Sheikh Ibn Hajar al-Haytamī al-Makkī (d.974 AH) accusations against them and his criticism of their 'aqeedah:

"أقول : صانهما الله عن هذه السمة الشنيعة والنسبة الفظيعة ، ومن طالع شرح منازل السائرين لنديم الباري الشيخ عبد الله الأنصاري الحنبلي - قدس الله تعالى سره الجلي - وهو شيخ الإسلام عند الصوفية حال الإطلاق بالاتفاق ، تبين له أنهما كانا من أهل السنة والجماعة ، بل ومن أولياء هذه الأمة ، ومما ذكر في الشرح المذكور ما نصه على وفق المسطور هو قوله على بعض صباة المنازل ، وهذا الكلام من شيخ الإسلام يبين مرتبته من السنة ، ومقداره في العلم ، وأنه بريء مما رماه أعداؤه الجهمية من التشبيه والتمثيل على عاداتهم في رمي أهل الحديث والسنة بذلك ، كرمي الرافضة لهم بأنهم نواصب ، والنواصب بأنهم روافض ، والمعتزلة بأنهم نواب حشوية ، وذلك ميراث من أعداء رسول الله - صلى الله عليه وسلم - في رميه ورمي أصحابه ، بأنهم صراة قد ابتدعوا ديناً محدثاً ، وهذا ميراث لأهل الحديث والميمنة من نبيهم بتلقيب أهل الباطل لهم بالألقاب المذمومة ، وقدس الله روح الشافعي حيث يقول ، وقد نسب إليه الرفض: إن كان رفضاً حب آل محمد فليشهد الثقلان أنني رافضي ورضي الله عن شيخنا أبي عبد الله بن تيمية حيث يقول: إن كان نصبا حب صاحب محمد فليشهد الثقلان أنني ناصبي وعفا الله عن الثالث حيث يقول: فإن كان تجسيميا ثبوت صفاته وتنزيهها عن كل تأويل مفترفاني بحمد الله ربي مجسم هلموا شهودا واملئوا كل محضر<sup>4</sup>"

*I say: Allāh Subḥānahū Wa-Ta'ālā protected them – i.e., Ibn Qayyim al-Jawziyya (Raḥimahullāh) (d.751 AH) and his Shaykh Ibn Taymiyyah (Raḥimahullāh) (d. 728 AH) – from this abhorrent accusation. The one who studies Sharh Manaazil al-Saa'ireen by Nadeem al-Baari al-Shaykh 'Abd-Allāh al-Ansaari, who is the Sheikh of Islam according to the Sufis; will clearly see that they were among **Ahl al-Sunnah wa'l-Jamaa'ah** and **are indeed among the Awliya'** (close friends of Allāh Subḥānahū Wa-Ta'ālā) of this ummah. Among what he said in the book mentioned was the following:*

*"These words of Sheikhul-Islam highlight his position as a prominent scholar of Ahl al-Sunnah, and his status among scholars, and it demonstrates that he is innocent of*

<sup>4</sup> Mirqaah al-Mafaateeh (By al-Mulla 'Ali Qaari), Volume 8, Kitabul Al-Libas, Page 216

*what his Jahami enemies accused him of, that he likened Allāh Subḥānahū Wa-Ta'ālā to His creation. As they usually accused the scholars of Ḥadīth and Sunnah, just as the Raafidis accuse them of being Naasibis, and the Naasibis accuse them of being Raafidis,, and the Mu'tazilah accuse them of being anthropomorphist's. That is a legacy of the enemies of the Messenger of Allāh Subḥānahū Wa-Ta'ālā (ﷺ) who accused him and his companions of having invented a new religion. And this is a legacy of the scholars of Ḥadīth and Sunnah from their Prophet that the people of falsehood give them offensive labels.*

*May Allāh Subḥānahū Wa-Ta'ālā sanctify the soul of Al-Shaafa'i, who said when he was accused of being a Raafidi: If being a Raafidi means loving the family of Prophet Muhammad (ﷺ), then let the two races (of mankind and jinn) bear witness that I am a Raafidi.*

*May Allāh Subḥānahū Wa-Ta'ālā be pleased with our Shaykh Abu'l-'Abbaas ibn Taymiyyah (Raḥimahullāh) (d.728 AH) when he said: If being a Naasibi means loving the family of Prophet Muhammad (ﷺ), then let the two races (of mankind and jinn) bear witness that I am a Naasibi.*

*May Allāh Subḥānahū Wa-Ta'ālā forgive the third – Ibn al-Qayyim Jawziyya (Raḥimahullāh) (d.751 AH) – when he said: If being an anthropomorphist means affirming the divine attributes and regarding them as being above the interpretation of a liar; Then praise be to Allāh Subḥānahū Wa-Ta'ālā I am an anthropomorphist; bring your witnesses.”<sup>5</sup>*

Mulla Ali Qari (d.1014 AH) and many of the Hanafi Scholars have regarded Sheikhu-l-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d.728 AH) and his student Ibn Qayyim al-Jawziyya (Raḥimahullāh) (d.751 AH) to be from amongst the greatest scholars of Ahlul Sunnah Wal Jamaa'ah and from amongst the Awliya of Allāh Subḥānahū Wa-Ta'ālā.

---

<sup>5</sup> Mirqaah al-Mafaateeh (By al-Mulla 'Ali Qaari), Volume 8, Kitabul Al-Libas, Page 216



We find it very inexplicable that you have dedicated your time to refuting these great individuals. Make no mistake that from amongst this Ummah, the Messenger of Allāh Subḥānahū Wa-Ta'ālā was infallible whilst the remainder of this Ummah have fallen into mistakes. The degree of these errors will determine the status of an individual in the sight of Allāh Subḥānahū Wa-Ta'ālā.

Great scholars from every era and every country affirmed that the Aqeedah of Sheikhul-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d.728 AH) and Imam Ibn Qayyim al-Jawziyya (Raḥimahullāh) (d.751 AH) was sound and of Ahlus-Sunnah wal Jamaa'ah.

What is your motive and objective of attacking Sheikhul-Islam Imam Hafidh Ibn Taymiyyah (Raḥimahullāh) (d. 728 AH) and his student Imam Ibn Qayyim al-Jawziyya (Raḥimahullāh) (d.751 AH) (the Awliyah of their time)?

The grand Mufti of Deoband known as 'Mufti Adhaam' Muḥammad Kifāyatullāh ibn 'Ināyatullāh Shāhjahānpūrī Dehalvi (d.1952 E).

**The grand Mufti Kifayatullah Dehalvi (d.1952 E) (of Deoband) stated in his Fataawa:**

*"Indeed! Ahle Ḥadīth are amongst Ahlus Sunnah wal Jama', and it is correct to form marital relations with them. Merely renouncing Taqleed (blind following) has no bearing on Islam, neither is the one who renounces blind following considered to be outside the fold of Ahlus Sunnah wal Jamaa'ah"<sup>6</sup>*

**Mufti Kifayatullah Dehalvi Sahab (d.1952 E) further stated in his fatwa:**

*"The Hanafi Salah is permissible behind the Ghair Muqallideen those who renounce blind following completely"<sup>7</sup>*

---

<sup>6</sup> Kifayatul Mufti, Volume 1, Kitab ul Aqaeed, Jawab No. 370, Page 333

<sup>7</sup> Kifayatul Mufti, Volume 1, Kitab ul Aqaeed, Jawab No. 370, Page 333

**Maulana Abdul Haq Dehalvi Sahab (d.1336 AH) wrote:**

*"And Ahlus Sunnah, Shaafa'i, Maliki, Hanbali, Hanafi and Ahle Hadith are also amongst them"*<sup>8</sup>

**One of the Mufti of Darool Uloom Deoband "Mufti Rasheed Ahmad Ludhianvi (d.2002 E)" wrote in a reply to Maulana Abul Ala Moududi (d. 1979 E):**

*"Around the second and third century after Hijrah, amongst the Ahle Haq (adherents of truth), Five schools of thought emerged due to the prevalence of difference of opinion in order to reconcile and solve the Furui and Juzzvi issues, meaning Madhab Arbaa (the famous Four schools of thought) and Ahle Ḥadīth. Since that era, until today, the Truth is considered to be amongst these five schools of thought."*<sup>9</sup>

In Sha Allāh with the aid and assistance of Allāh Subḥānahū WA-Ta'ālā the Most High (Separated from his creation in a manner that befits his Majesty) we look forward to conclude this matter swiftly and In Sha Allāh we look forward to your prompt response.

**Umar Farooq Abul Al Bayhaqi**

**Dated: 29th Jamadul Awwal 1437 AH, 7th March 2016**

---

<sup>8</sup> Aqaid Ul Islam, Page 3 ("Aqaid Ul Islam" was one of favourite book of the founder of Darul Uloom Deoband Maulana Muhammad Qasim Nanotvi (d.1880 E) for its reference read Aqaid Ul Islam Page 264)

<sup>9</sup> Ahsanul Fatawa, Volume 1, Page 316